

VALIDATION OF INDONESIAN QUR'ANIC EXEGESIS ON *ISRĀ' MĪRĀJ*: A COMPARATIVE STUDY OF *TAFSIR ILMI KEMENAG* AND AGUS PURWANTO'S *NALAR AYAT-AYAT SEMESTA*

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Abstract: The difference in the ambition of sanctification is evident in the validation of the *Isrā' Mī'rāj* event between *Tafsir Ilmi Kemenag* and *Nalar Ayat-Ayat Semesta*, written by Agus Purwanto. Both share the same interpretive orientation but arrive at different conclusions in interpreting the events of *Isrā' Mī'rāj*. This study aims to analyze and elucidate the validation patterns and epistemological reasoning employed in *Tafsir Ilmi Kemenag* and *Nalar Ayat-Ayat Semesta*. This study employs a qualitative approach using a descriptive-comparative design to compare these two works. The research was analyzed using content analysis techniques with 'Ābid al-Jābirī's epistemological reasoning typology as the analytical framework. The analysis focuses on how both works construct their arguments to validate the *Isrā' Mī'rāj* event, as well as their tendencies in employing *bayānī* and *burhānī* reasoning. The research results show the use of the same epistemological reasoning, namely *bayānī* and *burhānī*, but what distinguishes the two is their proportion. As for the presentation of the validation model, there are several differences and similarities, such as the choice of surahs cited and the scientific theories used by both authors. Meanwhile, when viewed from the perspectives of linguistic analysis and the depth of sanctification, *Nalar Ayat-Ayat Semesta* demonstrates greater depth than *Tafsir Ilmi Kemenag*. The validation patterns identified in both works have implications for a shift in the understanding of the *Isrā' Mī'rāj*, accompanied by a shift in epistemic authority from *bayānī* reasoning to *burhānī* reasoning.

Keywords: *Nalar Ayat-Ayat Semesta*, *Tafsir Ilmi Kemenag*, Validation.

Abstrak: Perbedaan ambisi saintifikasi terlihat dalam memvalidasi peristiwa *Isrā' Mī'rāj* oleh *Tafsir Ilmi Kemenag* dan *Nalar Ayat-Ayat Semesta* yang ditulis oleh Agus Purwanto. Keduanya memiliki corak yang sama, namun memberikan hasil yang berbeda dalam menafsirkan peristiwa *Isrā' Mikraj*. Penelitian bertujuan menganalisis dan memaparkan pola validasi dan nalar epistemologis yang

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digunakan dalam kedua buku tersebut. Penelitian ini menggunakan pendekatan kualitatif dengan sifat deskriptif komparatif dengan membandingkan dua variabel, yakni *Tafsir Ilmi Kemenag* dan *Nalar Ayat-Ayat Semesta*. Penelitian dianalisis menggunakan teknik analisis isi dengan tipologi nalar epistemologi 'Abid al-Jābirī sebagai kerangka analisis. Analisis difokuskan pada cara kedua penulis membangun argumentasi dalam memvalidasi peristiwa Isra Mikraj serta kecenderungan penggunaan nalar *bayānī* dan nalar *burhānī*. Hasil penelitian menunjukkan adanya penggunaan nalar epistemologi yang sama, yakni *bayānī* dan *burhānī*, namun yang membedakan penggunaan kedua nalar tersebut adalah proporsinya. Adapun dalam penyajian pola validasinya, terdapat beberapa perbedaan dan persamaan, seperti penggunaan surah yang dikutip dan teori ilmiah yang digunakan oleh kedua penulis. Sedangkan jika ditinjau dari segi analisis kebahasaan dan kedalaman saintifikasi, maka *Nalar Ayat-Ayat Semesta* lebih unggul daripada *Tafsir Ilmi Kemenag*. Pola validasi yang dihasilkan dari kedua buku tersebut berimplikasi pada perubahan cara memahami Isra Mikraj dan perubahan otoritas nalar *bayānī* ke nalar *burhānī*.

Kata-kata Kunci: *Nalar Ayat-Ayat Semesta*, *Tafsir Ilmi Kemenag*, Validasi.

Introduction

Methodological tensions still arise when miracles are interpreted using a scientific approach. There are two opposing perspectives on this issue. The first contends that *Tafsir Ilmi Kemenag* is an exegetical approach that is overly forced and can lead to interpreting the Qur'an in ways that disregard the contextual and linguistic dimensions of its verses. Another fundamental argument is that God did not reveal the Qur'an as a book intended to explain scientific theories or various branches of human knowledge. Well-known exegetes who reject the existence of scientific exegesis include al-Shāṭibī, Maḥmūd Shaltūt, Amīn al-Khulī, and 'Abbās al-'Aqqād. The second contends that Islam isn't an anti-science religion. The fact that the Qur'an contains scientific hints encourages Muslim to think for themselves. The Qur'an, as a scripture valid for all times and places (*ṣāliḥ li-kulli zamān wa makān*), can be understood as compatible with scientific knowledge. Scientific knowledge developed to date has already been revealed in the Qur'an and can be explored. Prominent proponents of *tafsīr 'ilmi* include Fakhr al-Dīn al-Rāzī, Jalāl al-Dīn al-Suyūṭī, and Ṭanṭawī Jawharī (Jawharī 1932, 2–3; Arifin 2023, 18).

The development of Qur'anic exegesis in Indonesia is inseparable from the scholarly approach adopted in its study. Indonesian *mufasssirs* do not confine their interpretations solely to transmitted sources; rather, they employ independent reasoning (*ijtihād*) as an element equal in proportion to narrations when examining the Qur'an (HS and Fatimah 2020, 129). The development of scientific exegesis in Indonesia can be divided into three phases: the introduction phase from the 1960s to the 1980s, the first development phase from 1990 to 2009, and the second development phase since 2010. In the 1960s, the embryonic form of scientific exegesis began to appear in several works by Indonesian *mufasssirs*. In this phase, works of scientific exegesis had not yet emerged as fully developed, independent *tafsīr 'ilmi*, but rather as multi-faceted exegetical works. This model of *tafsir* can be found in *Tafsir Al-Qur'an al-Madjied an-Nur* and *Tafsir*

al-Ibriz. The first developmental phase of scientific exegesis in the 1990s was marked by the proliferation of books that explored the relationship between the Qur'an and science, such as the *Seri Tafsir Al-Qur'an bi al-Ilmi al-Qur'an*, *Ilmu Pengetahuan dan Teknologi*, *Al-Qur'an dan Ilmu Pengetahuan Kealaman*, and *Ayat-Ayat Semesta: Sisi Al-Qur'an yang Terlupakan*. In the second developmental phase, scientific exegesis advanced further in the 2010s with the emergence of comprehensive works, such as *Tafsir Ilmi Kemenag*, *Tafsir Salman*, and *Nalar Ayat-Ayat Semesta*. One of the most significant developments was marked by the publication of *Tafsir Ilmi Kemenag*, which comprises 19 titles of scientific exegesis compiled into 20 volumes (Asnawi et al. 2021, 25-46; Muchlisin and Nisa 2017, 239; Putra et al. 2024). The dynamics of the development of scientific exegesis in Indonesia after its latest forms emerged post-2010—in the same period, namely the second developmental phase—represent a crucial point for examining the direction of scientific exegesis in the Indonesian context. This is evident in two works: *Tafsir Ilmi* by the Ministry of Religious Affairs (hereafter *Tafsir Ilmi Kemenag*) and *Nalar Ayat-Ayat Semesta*.

The relationship between the Qur'an and science is evident in the Isrā' Mi'rāj event. Isrā' Mi'rāj is a supra-rational event widely accepted by the general public, yet it still lies at the intersection of faith and reason. Isrā' Mi'rāj often triggers questions about its reality because it's not easy to accept rationally. This becomes a unique challenge for Muslims to respond to those who are skeptical about miracles by using rational reasoning to validate the event (Azizi and Mokhtar 2022, 256-262). As part of the Indonesian tradition of *tafsir 'ilmi*, *Tafsir Ilmi Kemenag* and *Nalar Ayat-Ayat Semesta* exemplify the scientific approach to Qur'anic interpretation by illustrating how Indonesian Muslim scholars seek to substantiate the authenticity of the Isrā' Mi'rāj through Qur'anic exegesis and scientific inquiry. *Tafsir Ilmi Kemenag* is a Qur'anic commentary produced by the Indonesian Ministry of Religious Affairs and is freely available for download through the Lajnah Pustaka website. The commentary was initiated in 2009 by the Indonesian Ministry of Religious Affairs through its Research and Development and Education and Training Agency, in collaboration with the Lajnah Pentashihan Mushaf Al-Qur'an (LPMQ) and the Indonesian Institute of Sciences (LIPI), which has since been integrated into the National Research and Innovation Agency (BRIN) (Lajnah Pentashihan Mushaf Al-Qur'an 2013, xiii; Julianto et al. 2025, 29).

On the other hand, *Nalar Ayat-Ayat Semesta* is a single-authored work by Agus Purwanto, published by Mizan Pustaka in August 1964, and he completed his primary and secondary education there. Agus Purwanto has a background in physics, having earned his bachelor's and master's degrees from the Bandung Institute of Technology (ITB) and his doctoral degree in Japan. Since 1989, he has been a faculty member at the Sepuluh Nopember Institute of Technology (ITS) in Surabaya. He has served as the head of the Laboratory of Theoretical Physics

and Natural Philosophy. Not only that, but he also founded *Trensains* (Pesantren Sains) as part of his efforts to integrate science and religion. His book *Nalar Ayat-Ayat Semesta* likewise represents his attempt to construct a scientific framework grounded in divine revelation (Ummatun 2015, 52; Qadafy 2019, 260). As a product of the state's religious authority, *Tafsir Ilmi Kemenag* has played an influential role in the development of Qur'anic exegesis in Indonesia. Likewise, *Nalar Ayat-Ayat Semesta*, authored by Agus Purwanto, represents the work of a scientist-exegete with the Qur'anic text. Together, the two works embody the two major currents of *tafsir 'ilmi* in Indonesia.

Tafsir Ilmi Kemenag and *Nalar Ayat-Ayat Semesta* are both considered works of scientific exegesis (*tafsir 'ilmi*); however, it should be noted that they exhibit significant differences, particularly in how they construct the validation of the Isrā' Mi'rāj event. The distinct characteristics of these two Indonesian exegeses are especially interesting to examine comparatively to map how Indonesian *mufasssirs* validate the Isrā' Mi'rāj event. The differences in epistemology employed by the exegetes ultimately result in varying forms of validation. The patterns of validation produced give rise to new perspectives for readers; therefore, examining the validation patterns used by the authors becomes important in order to understand how they engage in a dialogue between revelation and modern scientific reasoning in the context of the Isrā' Mi'rāj event. In addition, differences in the depth of analysis provided by the authors also shape readers' perceptions. Several previous studies, to a certain extent, have discussed the Isrā' Mi'rāj event using various approaches, such as the comparative approach (Arifin et al. 2024, 150–67; Ayun and Wijayanti 2024, 42–56), the scientific approach (Azeez and Afifuddin 2025, 11–20; Sabella et al. 2024, 183–95), and the attitude classification approach (Suliaman et al. 2022, 350–80). On the other hand, studies on scientific exegesis have also been carried out by analyzing al-Ghazali's thought (Noor et al. 2022, 123–32) and the epistemological significance of al-Fatihah for scientific exegesis (Bakar 2024, 247–98).

Based on these studies, a research gap has been identified—namely, the lack of a specific comparative analysis of the Isrā' Mi'rāj discourse in *Tafsir Ilmi Kemenag* and *Nalar Ayat-Ayat Semesta* using al-Jābirī's epistemology. A comparison of these two exegetical epistemologies can offer a new discourse in understanding the complexity of religious narratives. A comparative study of these two works is also crucial, considering that scientific exegesis has not been free from criticism, including questions regarding the extent to which scientification is carried out by the authors. Thus, this research seeks to fill the gap in the literature by conducting a comparative-critical analysis of the differences and similarities between these two works as representations of scientific exegesis in the Indonesian context.

This study analyzes the methodological contrasts in how *Tafsir Ilmi Kemenag* and *Nalar Ayat-Ayat Semesta* validate the Isrā' Mi'rāj, employing al-Jābirī's

epistemological framework, which classifies Arab-Islamic epistemology into three modes of reasoning: *bayānī*, *burhānī*, and *ʿirfānī*. *Bayānī* is a framework of thought based on texts or scriptural sources, while *ʿirfānī* is a framework derived from spiritual experience or intuition, and *burhānī* is a framework grounded in reason (intellect) (Jābirī 2003, 91; Pranajaya et al. 2023, 145). Al-Jābirī's analytical framework is employed to examine the exegetes' diverse modes of reasoning in understanding the Qur'anic verses as divine revelation and a source of truth (Nugroho 2024, 118). This study adopts a qualitative, descriptive-comparative approach by comparing two Qur'anic commentaries, namely *Tafsir Ilmi Kemenag* and *Nalar Ayat-Ayat Semesta*. Conducted as a library-based study, it employs documentation as the data collection technique and content analysis as the method of data analysis.

Tafsir 'Ilmi

The term *tafsir 'ilmi* is composed of two words: *tafsir* and *'ilmi*. *Tafsir* is derived from the Arabic root al-fasr, meaning explanation or clarification, and refers to the act of explaining or interpreting. *'Ilmi*, derived from *'ilm* (knowledge), denotes something scientific or related to science. From a linguistic perspective, *tafsir 'ilmi* literally means scientific exegesis or scientific interpretation. It is also known as scientific tafsir (Anhar and Sadewo 2018, 109–13). In *al-Tafsir wa al-Mufasssirūn*, Muḥammad Ḥusayn al-Dhahabī defines *tafsir 'ilmi* as an approach to Qur'anic interpretation that employs scientific knowledge as the primary means of interpreting its verses and seeks to uncover the scientific dimensions and philosophical foundations embedded in the Qur'an. The Qur'an contains 77.200 branches of knowledge, the substance of which concerns God's Essence (*dhāt*), attributes (*ṣifāt*), and acts (*af'āl*). The universe constitutes the concrete manifestation of His Acts. Science, in essence, is the body of knowledge that investigates the workings of the universe. Accordingly, science—or scientific knowledge—is understood to have been alluded to in the Qur'an (Dhahabī 1995, 349–62).

Scientific approaches to Qur'anic interpretation have attracted the attention of some Muslim scholars. This interest has been driven by concerns that the Muslim community was falling behind the West. Among the classical scholars who widely applied this approach was Fakhr al-Dīn al-Rāzī in his work *Mafātīḥ al-Ghayb* (d. 1209 CE). This endeavor was subsequently continued by other Muslim scholars, including Ṭanṭāwī Jawhari with his work *al-Jawābir fī Tafsir al-Qur'ān al-Karīm* (d. 1940 CE), and Zaghlūl al-Najjār with his work titled *Tafsir al-Āyah al-Kawniyyah fī al-Qur'ān al-Karīm* (d. 2025 CE) (Mohd et al. 2016, 149–54). As one of the writers of science tafsir, Ṭanṭāwī Jawhari expressed his concern in the introduction to *al-Jawābir fī Tafsir al-Qur'ān al-Karīm* about the condition of the Muslim community at the time, where Muslims were very far behind in knowledge and technology compared to Western nations. Accordingly, *al-Jawābir*

fi Tafsīr al-Qur'ān al-Karīm was conceived as one of his efforts to help the Muslim community overcome this state of backwardness. Another reason was his belief in the intrinsic relationship between divine revelation and creation. From this perspective, he maintained that a scientific approach to Qur'anic interpretation could foster a deeper appreciation of God's majesty as the Creator of the universe (Jawharī 1932, 2–3).

Unlike Ṭanṭāwī Jawhari, who sought to analyze and understand the majesty of the Creator, Maḥmūd Shaltūt took the position of *tanzīh* (maintaining the purity of the Qur'an). While he affirmed the importance of scientific advancement for the Muslim community, he firmly maintained a distinction between the authority of the Qur'anic verses as the source of divine guidance and the authority of human reason, but it should not be forced into the literal interpretation of the Qur'anic verses when such an approach obscures the Qur'an's primary function as a source of divine guidance (Shaltūt 2004, 7–14).

In line with the evolving perspectives of Islamic scholars on scientific interpretation, it has the following characteristics: First, it emphasizes the integration of the Qur'an and science, as one of its principal aims is to demonstrate the compatibility of the Qur'an with scientific knowledge. Some *mufasssir* even argue that the cosmic verses in the Qur'an existed long before scientific discoveries. Second, *tafsīr 'ilmi* focuses primarily on the *āyah kawniyyah* (cosmic verses). These are Qur'anic verses that address natural phenomena and the laws that govern the universe. In interpreting such verses, exegetes draw upon scientific theories to elucidate their meanings. Third, it uses scientific frameworks as interpretive tools to examine and interpret Qur'anic verses. Fourth, receptiveness to discoveries allows interpretations to be updated in line with the latest developments in science (Putra et al. 2024, 6).

According to Quraish Shihab, efforts to integrate the Qur'an with scientific knowledge should begin with a critical examination of the potential for substantive contradictions between the Qur'an and scientific knowledge. Integration must be approached with the proper balance to preserve the purity and majesty of the Qur'an and to avoid the tendency to reduce Qur'anic verses to mere tools for justifying a theory. Because science is inherently provisional, it does not claim absolute truth; rather, it seeks to describe and investigate. To understand the relationship between the Qur'an and science, one must consider whether the essence of the Qur'anic verses hinders or encourages scientific progress. The use of appropriate methods and language is also necessary to prevent conflicts between the Qur'an and science. The Qur'an was revealed in accordance with the conditions of society at that time, making an understanding of language crucial, as word meanings change over time. However, the integration that has been done so far tends to follow a pattern of retroactive legitimization, in which a scientific discovery is taken as the main basis.

Then verses of the Qur'an are sought to support that discovery. Such a method yields interpretations far from the verse's true meaning and purpose (Shihab 2007, 52–202).

The process of integrating the Qur'an and science in interpretive works leads to differences in how the relationship between Qur'anic verses and scientific concepts is validated. Each exegete demonstrates a distinct approach to understanding and validating a particular verse. This difference can be seen in the interpretation of Q.S. An-Naml [27]: 18 in two works of exegesis: *Tafsir Ilmi Kemenag* and *Nalar Ayat-Ayat Semesta*. Both offer different understandings of the phrase *qālat namlah*. *Tafsir Ilmi Kemenag* interprets it as a single ant, while *Nalar Ayat-Ayat Semesta* understands it as the queen ant (Shabriyah and Miski 2023, 220). This phenomenon shows that *Tafsir Ilmi Kemenag* has a pattern of validation and depth of scientification that differs from *Nalar Ayat-Ayat Semesta*. In this study, validation refers to the affirmation or justification provided by the authors of *Tafsir Ilmi Kemenag* and *Nalar Ayat-Ayat Semesta* regarding the event of Isrā' Mi'rāj. The pattern of validation is shaped by the interpreter's pre-understanding, which is formed through their intellectual and life experiences. Therefore, the pattern of validation does not emerge in a vacuum but rather represents the manifestation of the interpreter's entire intellectual journey.

As one alternative approach to understanding the meaning of the Qur'an, this study supports the presence of scientific exegesis while emphasizing the importance of maintaining objectivity in interpretation. Science assists humans in understanding natural phenomena that are the subject of Qur'anic reflection. However, scientific theories are dynamic and subject to change. Therefore, the use of science in scientific exegesis should be regarded solely as an interpretative tool, not as the sole standard for determining the truth of the Qur'an's meaning.

Islamic Epistemology

Al-Jābirī states that there are three ways to attain knowledge: *bayānī*, *irfānī*, and *burhānī*. *Bayānī* is the intellectual paradigm of Islam that grounds the entire process of knowledge formation on the authority of normative texts—the Qur'an and Hadith—interpreted through Arabic linguistic rules and the ushul fiqh methodology passed down by classical scholars. Muḥammad 'Ābid al-Jābirī positions Shāfi'ī as a central figure in shaping the formation of Arab reasoning. According to Shafi'i, *bayānī* refers to expressions that encompass various meanings which share the same principles but differ in their branches. *Bayānī* is a distinctive feature of Islamic thought that focuses on the authority of texts, both directly and indirectly, as well as the process of deriving meaning through reasoning (Irfani et al. 2025, 273–84). The use of *bayānī* reasoning became a hallmark of Arab society at that time; however, this also led to a lag behind other nations, as *bayānī* limits the role of reason and therefore does not foster progress. As an epistemological system, *bayānī* also includes three pairs of basic concepts: word-meaning, origin-

branch, and substance-accident (al-Jābirī 2003, 121).

ʿIrfānī places inner experience, spiritual intuition, and direct unveiling (*kashf*) as the main foundations for acquiring knowledge that cannot be fully attained through rational intellect or textual analysis alone. The process of attaining Irfan involves intensive spiritual practice known as *riyāḍāh*. *Riyāḍāh* is a form of spiritual training that requires strict self-discipline, meditation, prayer, and other spiritual practices. *Riyāḍāh* aims to purify the heart from various worldly obstacles so that an individual can receive divine knowledge. This process requires sincerity and perseverance in carrying out these spiritual practices (Alkhadafi 2024, 34–41). *ʿIrfānī* reasoning is not used in scientific exegesis, because scientific exegesis follows a rational-empirical path that is objective and measurable, whereas *ʿirfānī* reasoning follows a spiritual-esoteric path centered on direct inner experience. Therefore, this study limits itself to employing only *bayānī* and *burhānī* reasoning (Walid et al. 2025, 738–68).

Meanwhile, *burhānī* is a scientific paradigm in the classical Islamic intellectual tradition that emphasizes reason, demonstrative proof, and empirical data as the basis for attaining verifiable truth. This approach emerged in response to the need for a framework that does not rely solely on text, as in *bayānī* epistemology, nor exclusively on spiritual experience, as in *ʿirfānī*. Instead, it combines logical reasoning and empirical verification to produce a robust and scientifically testable understanding (Musalam et al. 2026, 327–39). The emergence of *burhānī* epistemology in the era of Arab-Islamic civilization can be seen as an effort to harmonize *burhānī* epistemology with *bayānī* epistemology (Faishol 2013, 178). The main system of *burhānī* reasoning is syllogism. Syllogism is a method of logical reasoning that derives a definite conclusion from two premises that are connected. There are three stages that must be followed to arrive at a syllogism. The first stage is the stage of understanding (*maʿqūlāt*), in which the mind abstracts external objects that enter into thought. The second stage is the stage of assertion (*ibārah*), which involves forming propositions or articulating the concepts that have been understood. The final stage is reasoning (*taḥlīl*), in which a conclusion is drawn based on the relationship among the existing premises (Ulliyah et al. 2024, 41).

Construction of Validation Patterns and Epistemological Reasoning in *Tafsir Ilmi Kemenag*

The discussion of Isrāʾ Miʿrāj is found in the *Tafsir Ilmi* series titled “*Waktu dalam Perspektif Al-Qurʾan dan Sains*,” specifically in chapter seven under the title “*Waktu dalam Kisah Al-Qurʾan*.” The initial discussions in *Tafsir Ilmi Kemenag* briefly begin by introducing Isrāʾ Miʿrāj as an inspirational story. Its validation does not start by directly quoting verses, as is common in most tafsir books, but instead only mentions the verses that will be used to explain the Isrāʾ Miʿrāj event (Lajnah Pentashihan Mushaf Al-Qurʾan 2013, 87). The Isrāʾ event is recorded in Q.S. Al-Isrāʾ [17]: 1, which means:

"Glory be to (Allah) who took His servant (Prophet Mubammad) by night from al-Masjid al-Ḥarām to al-Masjid al-Aqṣā, whose surroundings We have blessed, so that We might show him some of Our signs. Indeed, He is the All-Hearing, the All-Seeing."

The verse clearly indicates the occurrence of the Isrā', meaning that Allah took Prophet Muhammad from al-Masjid al-Ḥarām to al-Masjid al-Aqṣā. Meanwhile, the event of Mi'rāj is mentioned in Q.S. An-Najm [53]: 13–18, which means:

"Indeed, he (Prophet Mubammad) certainly saw him (in his true form) at another time, by the Lote Tree of the Utmost Boundary. Near it is the Garden of Refuge. (Mubammad saw Gabriel) when the Lote Tree was covered by that which covers it. The sight of (Prophet Mubammad) did not swerve, nor did it transgress. Indeed, he certainly saw some of the greatest signs of his Lord" (Lajnah Pentashihan Mushaf Al-Qur'an 2013, 89).

Q.S. An-Najm [53]: 13–18 do not explicitly mention the Prophet's journey from al-Masjid al-Aqṣā to Sidrat al-Muntahā; rather, they describe the Prophet's state while at Sidrat al-Muntahā. Therefore, these verses are associated with the Mi'rāj event by exegetes and are supported by authentic hadiths (Zakaria 2019, 100). This is different from Q.S. Al-Isrā' [17]: 1, which explicitly mentions the Prophet's journey from al-Masjid al-Ḥarām to al-Masjid al-Aqṣā through the word *asrā*. These two surahs, which are used to validate the Isrā' Mi'rāj event, have different levels of textual clarity.

In *Tafsir Ilmi Kemenag*, the discussion of Isrā' Mi'rāj is presented in several subchapters. It begins with questions about when the events of Isrā' Mi'rāj occurred and how these events are described in the Qur'an and Hadith, and it includes a scientific examination of Isrā' Mi'rāj. In addition, the authors of *Tafsir Ilmi Kemenag* also insert rhetorical questions for readers, such as:

Where is the boundary of the sky? The universe has no limits and isn't this characteristic similar to that of laser light? (Lajnah Pentashihan Mushaf Al-Qur'an 2013, 91).

As well as exploratory questions such as:

Could the Prophet withstand such speed? If the Prophet and Gabriel rode the Buraq as one would ride a horse, could the Prophet endure that velocity? and What is the meaning of 'sky' in the Isrā' Mi'rāj event? Is it possible that the Prophet met previous prophets who had already passed away, and were they still in the sky that is considered part of this physical worldly sky? (Lajnah Pentashihan Mushaf Al-Qur'an 2013, 92).

These questions help readers better understand the narrative presented. When explaining the timing of Isrā' Mi'rāj, various scholarly opinions are presented. The opinions presented include not only those commonly found in society, but also less popular and even conflicting views. One of these is the view of Ṣafī al-Raḥmān al-Mubārakfūrī and Mansurfūrī. Mubārakfūrī suggests that there are three possible times when Isrā' Mi'rāj occurred: in Ramaḍān of the 12th year of Prophethood, which would be 16 months before the Hijrah; in Muharram of the 13th year of Prophethood, which is exactly 14 months before the Hijrah; or in Rabī' al-Awwal of the 13th year of Prophethood, that is, 12 months before the

Hijrah. However, considering the data that Q.S. Al-Isrā' was revealed at the very end before the Hijrah, the third opinion is most likely the closest to the actual event, making al-Mubārakfūrī's view more convincing. On the other hand, al-Mansurfūrī states that the Isrā' Mi'rāj event took place on the night of the 27th of Rajab in the 10th year of Prophethood. This opinion became the origin of the tradition of commemorating the Isrā' Mi'rāj event in Indonesia. Although al-Mubārakfūrī's opinion is considered more convincing, al-Mansurfūrī's view is more popular because he is more specific, including the exact date of the Isrā' Mi'rāj event in his opinion (Lajnah Pentashihan Mushaf Al-Qur'an 2013, 87–88). Between these two scholarly opinions, the authors of *Tafsir Ilmi Kemenag* do not favor a particular view or state a personal opinion. Instead, the author emphasizes the consensus reached by scholars based on the opinion presented, stating:

All scholars agree that the Isrā' Mi'rāj event occurred to the Prophet before the migration to Medina.

The validation of the Isrā' Mi'rāj event from the perspective of the Qur'an and Hadith is found in the second subchapter. The sequence of the Isrā' Mi'rāj event is explained in detail using hadiths. The author of *Tafsir Ilmi Kemenag* supports this validation by summarizing narrations from Bukhari and Muslim, without addressing the authenticity of the hadith chains. This is understandable, as hadiths from both collections are regarded as highly reliable. In this section, the author of *Tafsir Ilmi Kemenag* also cites the verse that serves as the basis for interpreting the Isrā' Mi'rāj event. This validation section explains the Isrā' Mi'rāj event as understood in Islamic tradition: Isrā' Mi'rāj is the Prophet's night journey that began at al-Masjid al-Ḥarām, continued to al-Masjid al-Aqṣā, and then to Sidrat al-Muntahā. During this journey, the Prophet rode the Buraq, met with previous prophets, and received the command to perform prayer from Allah (Lajnah Pentashihan Mushaf Al-Qur'an 2013, 89–90).

The use of scientific theories to validate Isrā' Mi'rāj appears in the third subchapter. *Tafsir Ilmi Kemenag* organizes this validation into three main points, each based on key questions about the Isrā' Mi'rāj event that are considered necessary to address from a scientific perspective. These questions include the distance and duration of the Isrā' Mi'rāj journey, how the Prophet's body could withstand the speed of light, what exactly the Buraq is, and what kind of heavens the Prophet reached that enabled him to meet previous prophets who had already passed away. In the third point, the discussion is organized by dividing scholars' and scientists' views into several periods. These periods include: the opinions of *mufasssir* and scientists of the early 20th century, the views of 20th-century scientists during the Space Age, and the perspectives of scientists from the late 20th to the early 21st century (Lajnah Pentashihan Mushaf Al-Qur'an 2013, 90–101). The validation provided in each period offers different explanations. This is due to technological advancements that occurred in each era, so over time, scientific narratives about Isrā'

Mi'rāj have become increasingly rational and grounded in science. The arguments cited also reveal significant differences of opinion. For example, Abdullah Yusuf Ali argues that Isrā' Mi'rāj took place with the Prophet's body, while Muḥammad Husayn Haykal holds the view that it was only the Prophet's soul that experienced Isrā' Mi'rāj (Lajnah Pentashihan Mushaf Al-Qur'an 2013, 93–94).

To strengthen the explanation, the author of *Tafsir Ilmi Kemenag* also includes images, such as an illustrative map of the journey to al-Masjid al-Aqṣā previously undertaken by earlier prophets. This gives readers a clearer idea of the distance that the Prophet traveled. There are also images depicting the structure and area of al-Masjid al-Aqṣā, photographs of the mosque's interior showing the spots where the Prophet stopped during Isrā', and illustrations related to the theory of annihilation (Lajnah Pentashihan Mushaf Al-Qur'an 2013, 91, 93, 95, 100). The inclusion of images by the authors is intended to provide readers with visual references, making it easier for them to understand the explanations presented (Fadilah et al. 2023, 8).

The validation in *Tafsir Ilmi Kemenag* is extensively elaborated using scientific approaches, such as the concept of annihilation. The validations presented are based on the opinions of scholars and scientists; however, they lack depth in explaining the underlying reasons for these validations. However, this is only the case for certain opinions. For example, in the section discussing the views of *mufasssīrūn* and scientists in the 20th century, Yusuf Ali tends to consider that Isrā' Mi'rāj occurred with the Prophet's body. At the same time, Husain Haikal holds the opposing view that Isrā' Mi'rāj happened only to the Prophet's soul. The author of *Tafsir Ilmi Kemenag* does not provide in-depth reasoning for either opinion. According to Husain Haikal, the argument is limited to an analogy that links the event to the discoveries of radio, electromagnetic waves, telepathy, and long-distance transmission, which were considered impossible at that time. Thus, Husain Haikal tends to believe that the Isrā' Mi'rāj occurring only to the Prophet's soul is not something impossible. He provides an analogical rather than a demonstrative argument. There, the compilers of *Tafsir Ilmi Kemenag* conclude that both opinions were influenced by the scientific advancements of their respective times.

In the section covering the views of 20th-century scientists during the Space Age, *Tafsir Ilmi Kemenag* cites Ahmad Baiquni, who discusses the involvement of other dimensions during the Isrā' Mi'rāj. Ahmad Baiquni also tends to view the Isrā' Mi'rāj as an event that occurred only to the Prophet's soul. In this section, the reasoning behind Ahmad Baiquni's view is explained by reference to Moody's work, *Life after Life*, which examines how the clinically dead can still see and hear the living, suggesting the possibility of the soul's continued perception. This argument supports the view that during Isrā' Mi'rāj, the soul of Prophet Muhammad could perceive his surroundings. In addition, Ahmad Syalabi proposes the possibility of the Prophet experiencing extraordinary speeds,

drawing on the premise that Earth satellites can now orbit the planet at incredible velocities-something previously impossible as Ahmad Syalabi also offers analogical rather than demonstrative arguments.

In the final period, represented by late-20th- and early-21st-century scholars, *Tafsir Ilmi Kemenag* presents Thomas Djamaluddin's view. Like Ahmad Baiquni, Thomas Djamaluddin also argues for the involvement of other dimensions. However, what distinguishes Thomas Djamaluddin's view is that he uses analogy to reinforce his argument. He likens the situation to an ant moving along a U-shaped dimension: for the ant, moving from one end to the other would require a long journey, but a human in three-dimensional space could simply move the ant directly, making the distance extremely short. This analogy is used to explain that the Prophet's journey during *Isrā' Mi'rāj* occurred because Allah moved him from the ordinary space-time dimension into a higher one, thereby making a journey that would normally be extraordinarily long possible in a very short time. Another opinion is cited from Agus Mustofa, a nuclear engineering expert, in his book *Terpesona di Sidratul Muntaha*. He explains that the *Isrā' Mi'rāj* event can be understood rationally through the theory of annihilation. Annihilation is a reconstruction process in which subatomic particles meet or react with their counterparts, causing them to disappear and transform into energy. This energy is called a photon or gamma ray (Abdulfatah et al. 2024, 174).

Photons are typically in the form of radio waves, X-rays, light, and so on. They have no mass and always travel at the speed of light. Therefore, this theory is linked to the explanation of the extraordinary speed experienced by the Prophet during *Isrā' Mi'rāj*. According to this view, the reconstruction process occurred when Gabriel opened the Prophet's chest before the *Isrā' Mi'rāj* took place. When the Prophet's body became a body of light, he could then move at the speed of light, and his body would not be destroyed by the velocity he experienced, because the nature of energy is that it cannot be annihilated. Theoretically, at the speed of light, the Prophet would enter a different space-time dimension (Muzakki 2025, 170).

Based on this explanation, the validation pattern in *Tafsir Ilmi Kemenag* can be likened to a triangle: it begins with well-established concepts in Islamic understanding sourced from the Qur'an and Hadith and then narrows down to more specific or rational explanations in line with technological advancements that emerged in the 19th to 21st centuries. The explanations sourced from the Qur'an and Hadith serve to validate the timing and the complete chronology of the *Isrā' Mi'rāj* event. In contrast, the explanations using scientific theories progress from the early period of quantum paradigms to the era of rocket fuel and computer discoveries, and then to the period of nuclear physics advancements. All opinions are presented without any direct inclination toward a particular view. The explanations from the late 19th to early 20th century focus on validating *Isrā' Mi'rāj* through debates about whether only the Prophet's soul was involved,

or both his soul and body. Then, in the 20th-century Space Age, interpretations revealed that Isrā' Mi'rāj involved other dimensions and took place only with the Prophet's soul, supported by discoveries related to clinical death. In the late 20th to early 21st centuries, interpretations suggested the possibility of the Prophet's body being involved, supported by the theory of annihilation. Through this classification, readers can observe how the validation approaches of *mufasssir* differ across time periods and scientific discoveries.

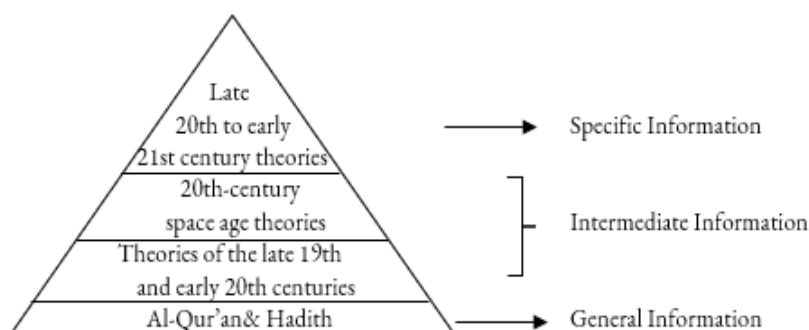


Figure 1. Illustration of validation pattern by *Tafsir Ilmi Kemenag*.

From a linguistic perspective, the author of *Tafsir Ilmi Kemenag* does not conduct a *lafaz* (lexical or wording) analysis, but instead simply presents and translates the verses that describe the Isrā' Mi'rāj event. The complete chronology of Isrā' Mi'rāj is then explained through a summary compiled from various hadiths. This validation demonstrates a line of reasoning based on texts (*naş*), indicating the use of *bayānī* reasoning as a source of validation. Furthermore, *bayānī* reasoning is also evident in the citation of arguments from scholars and scientists such as Ahmad Syalabi, Agus Mustofa, and Thomas Djamaluddin. In terms of syllogistic process, the arguments cited are limited to definitions and quotations, without reasoning or concluding from the premises. Therefore, citing scientific arguments from scholars or scientists only reaches the level of *bayānī* reasoning, not *burhānī*.

Alongside *bayānī* reasoning, *burhānī* reasoning is also evident in *Tafsir Ilmi Kemenag*. *Burhānī* reasoning appears in the validation of whether the Prophet's body or soul was involved during Isrā' Mi'rāj, using sources such as Abdullah Yusuf Ali, Ḥusayn Haykal, and Ahmad Baiquni. The author of *Tafsir Ilmi Kemenag* carries out a comprehensive syllogistic process, beginning with providing definitions, forming propositions, and then drawing conclusions drawn from Ḥusayn Haykal's argument:

It is clear that the influence of contemporary science led Haikal to conclude that Isrā' Mi'rāj occurred only to the Prophet's soul (Lajnah Pentashihan Mushaf Al-Qur'an 2013, 94).

Meanwhile, as a product of religious authority in Indonesia, *Tafsir Ilmi Kemenag* is identified as attempting to interpret without any tendency toward a particular group or school of thought. The interpretation remains balanced to avoid controversy within the Muslim community, especially in Indonesian society. The validation pattern, which consists of quoting scholars' and scientists' views, indicates no effort to justify or refute any particular opinion. This is evident from the narrative stating:

Whatever the opinions of historians regarding when Isrā' Mi'rāj occurred and the sequence of its events, all scholars agree that the Isrā' Mi'rāj event did happen to the Prophet before the migration to Medina (Lajnah Pentashihan Mushaf Al-Qur'an 2013, 88).

Two groups collectively wrote *Tafsir Ilmi Kemenag*: the *shar'i* team and the *kawni* team. The *shar'i* team consists of members with expertise in Qur'anic studies, while the *kawni* team includes those with a background in science. Thus, the epistemology underlying the interpretation is also a blend of the epistemologies of both groups of authors. From the explanation above, it can be seen that *bayānī* reasoning from the *shar'i* team dominates the validation pattern of Isrā' Mi'rāj, compared to *burhānī* reasoning from the *kawni* team. This is because science, as a supporting tool in the scholars' opinions, is mostly presented descriptively without accompanying conclusions. By drawing from the Qur'an, hadith, and the opinions of scholars, *Tafsir Ilmi Kemenag* demonstrates the use of both *bayānī* and *burhānī* reasoning in constructing its validation (Bahri 2022). Another important point is that the authors explicitly state, "*so we cannot estimate the distance traveled*" (Lajnah Pentashihan Mushaf Al-Qur'an 2013, 91). This indicates that not every aspect of the Isrā' Mi'rāj miracle can be explained scientifically.

Table 1. *Bayānī* and *Burhānī* reasoning in *Tafsir Ilmi Kemenag*.

<i>Bayānī</i> Reasoning	<i>Burhānī</i> Reasoning
Use of the Qur'anic text's Q.S. Al-Isrā' [17]: 1 and Q.S. An-Najm [53]: 13–18.	Validation of whether the Prophet's body or soul was involved during Isrā' Mi'rāj is discussed using sources such as Abdullah Yusuf Ali (a prominent Pakistani scholar), Husayn Haykal (a historian), and Ahmad Baiquni (an atomic physicist).
Validation of the timing of the Isrā' Mi'rāj events with hadith.	
Validation of the chronological order of the Isrā' Mi'rāj events with hadith.	
Validation of the speed during Isrā' Mi'rāj by Ahmad Syalabi and Agus Mustofa (nuclear engineering expert).	
Validation of the Interdimensional journey of Isrā' Mi'rāj by Thomas Djamaluddin (astrophysics expert).	

Validation of the Prophet's physical endurance
during Isrā' Mi'rāj by Agus Mustafa.

The two tables above present a detailed breakdown of *bayānī* and *burhānī* reasoning in *Tafsir Ilmi Kemenag*. *Bayānī* reasoning is reflected in the use of the Qur'anic texts from Q.S. Al-Isrā' [17]: 1 and Q.S. An-Najm [53]: 13–18, validation of the timing and chronological sequence of the Isrā' Mi'rāj event through hadith, validation of the Prophet's speed and physical endurance, as well as validation of interdimensional travel. On the other hand, *burhānī* reasoning in *Tafsir Ilmi Kemenag* is only reflected in the validation of whether the Prophet's body or soul was involved during the Isrā' Mi'rāj. Based on this breakdown, *bayānī* reasoning is used more extensively in validating the Isrā' Mi'rāj event compared to *burhānī* reasoning.

Construction of Validation Patterns and Epistemological Reasoning in *Nalar Ayat-Ayat Semesta*

The discussion of the Isrā' Mi'rāj event is found in the subchapter on Cosmology, under the subtitle “*Struktur Ruang Waktu*.” The explanation begins by quoting the relevant surah, as is common in traditional tafsir works. Agus Purwanto also conducts *lafaz* (linguistic) analysis, although only on a few key terms. The verse used to validate the Isrā' Mi'rāj event is Q.S. Al-Isrā' [17]: 1. Meanwhile, Q.S. Al-Ma'ārij [70]: 4 is used as the basis for explaining the speed experienced by the Prophet. After presenting the verse, Agus Purwanto then guides the reader by outlining a series of Isrā' Mi'rāj events that are considered irrational. The explanatory pattern provided is also similar to that of *Tafsir Ilmi Kemenag*. The author of *Nalar Ayat-Ayat Semesta* encourages readers to think rationally by posing exploratory questions about the Isrā' Mi'rāj event that warrant further examination, such as questions regarding how the event could occur in a single night, how far the Prophet traveled, and the speed he attained (Purwanto 2015, 293). Some of the exploratory questions he raises include:

So how can the light from a star indicate whether the space through which it travels is flat or curved? How can we determine whether the starlight has moved along a straight or curved path?

Agus Purwanto seeks to stimulate the reader's critical thinking by attempting to calculate the speed traveled by the Prophet, based on Q.S. Al-Ma'ārij [70]: 4, which means:

The angels and the Spirit (Gabriel) ascend to Him in a day, the measure of which is fifty thousand years.

The verse states that the time it takes for the angels to ascend to Allah is one day, which is equivalent to 50,000 years in the world. This leads to the question: What speed did the Prophet experience, if even the angels require a day that equals

50.000 years on earth? Based on this calculation, he also attempts to determine how far could be traveled at such a speed by calculating the distance from Earth to other planets. This validation pattern demonstrates that the book takes an explorative approach. In the midst of his explanation, Agus Purwanto explicitly states:

Isrā' Mi'rāj cannot be understood as a journey within space and time using our four-dimensional understanding. There must be another dimension beyond those we know (Purwanto 2015, 295).

From the statement, the validation continues by presenting the essence of spatial dimensions as evidence. The discussion of dimensions is based on Q.S. Al-Isrā' [17]: 1, which contains three key terms: *asrā*, *'abdi*, and *laylan*. *Asrā* means to take (someone) on a journey, which can be understood as moving someone from one place to another. *'Abdi* refers to Prophet Muhammad (peace be upon him), so the term encompasses his soul, body, spirit, and physical form. And *laylan*, meaning night, refers to the time when the Isrā' Mi'rāj event took place. According to Agus Purwanto, these key terms represent aspects of spatial dimensions. Agus Purwanto explains the development of the concept of space, starting from Euclidean geometry, then moving to Rene Descartes coordinate system, and ultimately leading to Einstein's theory of relativity. The theory of relativity discusses speed and acceleration as measured from specific frames of reference. This theory was introduced by Albert Einstein in 1905. It explains that electromagnetic waves do not conform to Newtonian motion. Relativity itself is divided into two branches: special relativity and general relativity. Special relativity deals with the structure of space and time, while general relativity addresses gravity as the curvature of space-time (Rizki and Arianti 2024, 417; Noer and Dayana 2021, 7–9). This theory is well-established and has been empirically proven. It is therefore not surprising that many studies use the theory of relativity to describe the phenomenon of Isrā' Mi'rāj (Nuryadin 2022; Celina and Suprpto 2020; Sabella et al. 2024, 183–95). In addition to explaining the theories, Agus Purwanto uses visual aids to help readers understand space-time and light dimensions. These visuals include illustrations of one-dimensional and two-dimensional spaces, the path of starlight to Earth, and others. The explanations are presented systematically, without subchapters, and make use of analogies.

Based on this explanation, the validation pattern in *Nalar Ayat-Ayat Semesta* can be likened to a spiral. Validation begins with an explanation of geometry to understand the concept of space. The discussion then expands to cover coordinates, which are used to explain the position of a point within space. After establishing this understanding, the author connects it to the theory of relativity and provides a deeper explanation of space-time. This explanation then serves as the foundation for his validation of the existence of other dimensions. It is important to note that Agus Purwanto does not validate whether the Isrā' Mi'rāj involved both the Prophet's body and soul, or only his soul, as the authors of *Tafsir Ilmi Kemenag*

do. He uses the theory of relativity as an explanatory framework to validate the possible mechanisms of the Isrā' Mi'rāj journey. Through this framework, Agus Purwanto demonstrates that the Isrā' Mi'rāj event can be understood as something rationally possible and not in conflict with the laws of modern nature. The validation presented in *Nalar Ayat-Ayat Semesta* regarding the Isrā' Mi'rāj event is thus of a rational-demonstrative nature.

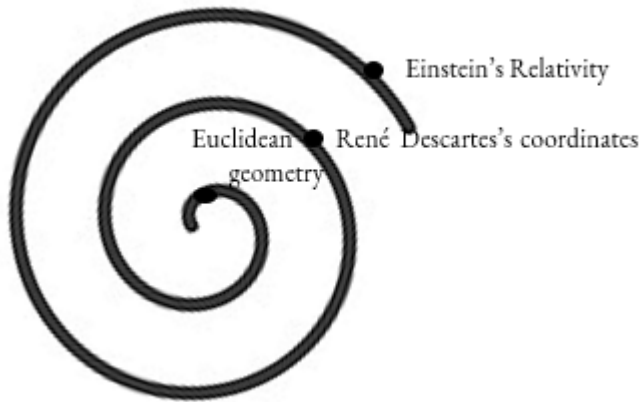


Figure 2. Illustration of the validation pattern in *Nalar Ayat-Ayat Semesta*.

From a linguistic perspective, the author of *Nalar Ayat-Ayat Semesta* conducts an analysis of key terms after presenting and translating the verses used in his validation. Although no references are provided as the basis for this word analysis, this evidence demonstrates that the source of validation for the Isrā' Mi'rāj event is derived from *bayānī* reasoning using a word-meaning pattern. In addition, *burbānī* reasoning is also evident in the validation of the existence of other dimensions, the speed attained by the Prophet, and the distance he traveled, by employing concepts and theories such as Euclidean geometry, Rene Descartes coordinate system, and the theory of relativity. Agus Purwanto also applies a comprehensive syllogistic process. One example of a conclusion he draws from the premises he presents is as follows:

The space-time dimensions of the universe are not limited to four; in fact, there are more. The Mi'rāj indicates the existence of these higher dimensions. The Mi'rāj indicates the existence of these higher dimensions. The power of the Creator is not a matter of magic; He was able to bring the Prophet Muhammad together with Gabriel from the Arabian Peninsula to Sidrat al-Muntahā. The Supreme Designer has constructed a complex and beautiful space-time structure (Purwanto 2015, 303).

The concept Agus Purwanto uses to interpret verses in this book is Islamic science. He explains the patterns of interaction and integration between revelation and science, the scientification of Islam, and Islamic science. According to him, the third model is the best, as it is considered the most productive and effective in

developing knowledge. Islamic science is an effort to make the Qur'an and Sunnah the primary foundations for constructing knowledge, enabling the harmonization of the Qur'an with modern science (Yusuf et al. 2017, 74). Agus Purwanto firmly upholds this principle in his study of Qur'anic verses. He uses Q.S. Al-Isrā' [17]: 1 as his starting point, analyzes the text, and then examines the natural indications from the Qur'an using scientific methods, specifically the theory of relativity. This process of textual analysis demonstrates the use of *bayānī* reasoning. In addition, the validation pattern described above indicates the application of *burhānī* reasoning through theory and logic.

Table 2. *Bayānī* and *Burhānī* reasoning in *Nalar Ayat-Ayat Semesta*.

<i>Bayānī</i> Reasoning	<i>Burhānī</i> Reasoning
Use of Qur'anic Texts Q.S. Al-Isrā' [17]: 1 and Al-Ma'ārij [70]: 4.	Analysis of the speed travelled by the Prophet.
Analysis of the wording in Q.S. Al-Isrā' [17]: 1.	Analysis of the distance travelled by the Prophet.
	Validation of the existence of other dimensions.
	Validation of the truth of the theory of relativity.

The two tables above present a detailed breakdown of *bayānī* and *burhānī* reasoning in *Nalar Ayat-Ayat Semesta*. *Bayānī* reasoning is reflected in the use of Qur'anic texts, namely Q.S. Al-Isrā' [17]: 1 and Al-Ma'ārij [70]: 4, as well as the analysis of key terms in Q.S. Al-Isrā' [17]: 1. On the other hand, *burhānī* reasoning is reflected through the analysis of speed and distance, validation of the existence of other dimensions, and the truth of the theory of relativity. Based on this breakdown, *burhānī* reasoning is used more extensively than *bayānī* reasoning in validating the Isrā' Mi'rāj event.

Comparison of *Tafsir Ilmi Kemenag* and *Nalar Ayat-Ayat Semesta*

From the perspective of the epistemological reasoning employed by the authors, both books utilize the same types of reasoning: *bayānī* and *burhānī*. However, there is a difference in how *bayānī* reasoning is applied. *Tafsir Ilmi Kemenag* only touches on the basic aspects of *bayānī* by quoting verses from the Qur'an and hadiths without conducting any analysis of the wording (*lafaz*). In contrast, *Nalar Ayat-Ayat Semesta* cites only Qur'anic verses but includes *lafaz* analysis. The *lafaz* analysis conducted by Agus Purwanto reflects the use of *bayānī* reasoning, which operates through the pattern of word and meaning. Meanwhile, in *Tafsir Ilmi Kemenag*, *burhānī* reasoning is based on the analysis of ideas and opinions from historians and *mufasssir*. In contrast, Agus Purwanto's use of *burhānī* reasoning is identified as stemming from his critical analysis of scientific theories.

In terms of linguistic analysis, *Nalar Ayat-Ayat Semesta* is superior to *Tafsir*

Ilmi Kemenag, even though it only analyzes a few key words. From the perspective of scientific depth, *Nalar Ayat-Ayat Semesta* is also more advanced than *Tafsir Ilmi Kemenag*. *Tafsir Ilmi Kemenag* presents a wide range of opinions, but these are often cited without providing their underlying reasoning. As a result, the validation offered is broad, covering many aspects such as the exact timing of the Isrā' Mi'rāj event, different views on the chronological order of Isrā' Mi'rāj, the Prophet's physical endurance, debates on whether the event involved his body or soul, and several other aspects. Although all of the explanations relate to the Isrā' Mi'rāj event, this broad discussion is systematically summarized. In this regard, the validation pattern in *Tafsir Ilmi Kemenag* stands in stark contrast to the validation pattern presented by Agus Purwanto in *Nalar Ayat-Ayat Semesta*. The validation in this book is more in-depth, so not all of the irrational aspects and detailed chronology of the Isrā' Mi'rāj event discussed in *Tafsir Ilmi Kemenag* are also addressed in *Nalar Ayat-Ayat Semesta*. Only three aspects are discussed by Agus Purwanto: distance, the journey to the sky, and the speed of travel, which he addresses through the concepts of relativity, space-time, and curved space.

Furthermore, in terms of validation patterns and presentation, both works share several similarities and differences. Both employ exploratory questions to guide readers through the discussion and include illustrations to aid explanation. However, *Nalar Ayat-Ayat Semesta* does not use rhetorical questions. Another difference lies in the use of theories and explanatory points. *Tafsir Ilmi Kemenag* limits itself to presenting the views of several scholars, and its validations are divided into points or sub-sections. In contrast, *Nalar Ayat-Ayat Semesta* presents the Isrā' Mi'rāj using various concepts and theories, such as Euclidean geometry, Rene Descartes coordinate system, and the theory of relativity, explaining them sequentially without breaking them into separate points. Additionally, both works agree that the Isrā' Mi'rāj took place in another dimension. *Tafsir Ilmi Kemenag* cites Baiquni, stating:

Baiquni argues that the sky referred to in the Isrā' Mi'rāj event is another realm, outside of our physical universe (Lajnah Pentashihan Mushaf Al-Qur'an 2013, 97).

Another similarity can be seen in the use of ants as an analogy to demonstrate the existence of other dimensions (Lajnah Pentashihan Mushaf Al-Qur'an 2013, 98; Purwanto 2015, 297). Interestingly, in the validation found in *Tafsir Ilmi Kemenag*, Agus Purwanto's opinion is also cited (Lajnah Pentashihan Mushaf Al-Qur'an 2013, 99).

Table 3. Comparison of *Tafsir Ilmi Kemenag* and *Nalar Ayat-Ayat Semesta*.

Aspect	<i>Tafsir Ilmi Kemenag</i>	<i>Nalar Ayat-Ayat Semesta</i>
Epistemological Reasoning	<i>Bayānī</i> in the Use of hadith, and <i>burhānī</i> in the analysis of scholars' and scientists' thought.	<i>Bayānī</i> in the analysis of wording, and <i>burhānī</i> in the analysis of the theory of relativity.
Validation Pattern	Triangle.	Spiral.
Theory	Annihilation.	Relativity.
Linguistic Analysis	None.	Only wording analysis.
Nature of Validation	Broad.	In-depth.
Source of Narration	Hadith <i>Ṣaḥīḥ Bukhārī</i> and <i>Muslim</i> .	None.
Use of Surah	Q.S. Al-Isrā' [17]: 1 and Q.S. An-Najm [53]: 13–18.	Q.S. Al-Isrā' [17]: 1 and Q.S. Al-Ma'ārij [70]: 4.
Validation Focus	Time, sequence of segments, distance, nature of the journey, and physical endurance.	Speed, distance, journey through the sky.

The table shows both similarities and differences in the aspects of validation between *Tafsir Ilmi Kemenag* and *Nalar Ayat-Ayat Semesta*. The similarity is evident in the use of reasoning. At the same time, the differences are seen in the validation patterns, theories, linguistic analysis, nature of validation, sources of narration, surahs used, and the aspects being validated.

Implications of the Interpretation of Isrā' Mi'rāj in *Tafsir Ilmi Kemenag* and *Nalar Ayat-Ayat Semesta*

Interpretations that use a scientific approach have implications for changing the way Qur'anic verses related to science, such as Isrā' Mi'rāj or similar events, are understood. Interpretations that were originally authoritative and text-based (*bayānī*) shift to rational and evidence-based (*burhānī*), moving from a purely textual approach to a more contextual one. Parties who were initially skeptical of miracles due to their perceived irrationality may change their perspective because the scientific approach, which is based on rational evidence (*burhānī*), makes miracles appear more rational. Likewise, people who already believe in the event may experience an increase in their faith. However, scientific interpretations that tend to be dominated by rational (*burhānī*) reasoning do not rule out the potential to reduce the linguistic aspects and spiritual meanings contained within.

Considering that the interpretation of the Qur'an that has been disseminated and understood originates from the classical approach, namely *tafsir bil-riwāyah*,

and that the main source of explanation is the Qur'an in Arabic, interpretation should also be examined from a linguistic perspective to avoid the perception that the interpretation is being overly forced. Thus, although *Tafsir Ilmi Kemenag* and *Nalar Ayat-Ayat Semesta* take a scientific approach, neither completely disregards *bayānī* reasoning, which is essentially the classical approach based on transmitted sources and analysis of the wording in their validation patterns. *Tafsir Ilmi Kemenag* validates the Isrā' Mi'rāj event by referencing Qur'anic verses and hadith without analyzing either source, whereas *Nalar Ayat-Ayat Semesta* relies solely on Qur'anic verses as the basis for validation and conducts an analysis of the wording, without using hadith. Although textually, Q.S. Al-Isrā' [17]: 1 already conveys its basic meaning, linguistic analysis is still necessary to avoid eisegesis in interpretation and to ensure that science serves only as a bridge to understanding, not as the determinant of a verse's meaning. Interpretation carried out without an analysis of the wording may give the impression that it is merely textual and forced (Nurhayati 2025, 353).

On the other hand, the validation pattern in *Tafsir Ilmi Kemenag*, which uses the opinions of scholars and scientists and classifies them according to the stages of scientific development, may lead readers to perceive that interpretation depends on technological advancements or existing discoveries. Discoveries that emerge from era to era tend to be more modern and rational compared to those of previous periods. If discoveries are made in the future, it is undeniable that there is potential for changes in interpretation. Moreover, quoting the opinions of scholars and scientists may lead to the perception that *Tafsir Ilmi Kemenag* lacks its own justification regarding the Isrā' Mi'rāj event, thus making its interpretation reliant on the arguments of scholars. Nevertheless, the positive aspect of citing various opinions from scholars and scientists, whether they contradict each other or not, is that it can broaden the reader's horizons.

Conclusion

This research presents and compares the validation patterns found in *Tafsir Ilmi Kemenag* and *Nalar Ayat-Ayat Semesta*. The validation patterns presented by *Tafsir Ilmi Kemenag* and *Nalar Ayat-Ayat Semesta* also share several similarities and differences. Their similarities include the use of exploratory questions, visual media, classical sources, and the application of mixed reasoning—namely, *bayānī* and *burhānī*. The differences lie in the citation of Q.S. Al-Isrā' [17]: 1 and Q.S. An-Najm [53]: 13–18 as the basis for interpretation, the use of structured points and sub-sections, rhetorical questions, hadith sources, and arguments from scholars and scientists as the basis for validation in *Tafsir Ilmi Kemenag*. Meanwhile, *Nalar Ayat-Ayat Semesta* uses Q.S. Al-Isrā' [17]: 1 and Q.S. Al-Ma'ārij [70]: 4 as its interpretive foundation, followed by *lafaz* analysis, and examines the Isrā' Mi'rāj event through various concepts and theories, such as Euclidean geometry, Rene Descartes coordinate system, and the theory of relativity, without employing points or sub-sections. This demonstrates

that differences in validation patterns do not indicate a contradiction between the two works but rather highlight the diversity of approaches among Indonesian exegetes in integrating revelation with scientific knowledge.

The validation patterns presented indicate a paradigm shift in the way exegetes interpret the Isrā' Mi'rāj event. The research findings conclude that the same epistemological reasoning is employed, namely *bayānī* and *burhānī* reasoning. Although both utilize the same epistemological reasoning, this does not necessarily result in identical validation patterns. The validation pattern of *Tafsir Ilmi Kemenag* is illustrated in the form of a triangle, while the validation pattern of *Nalar Ayat-Ayat Semesta* is illustrated in the form of a spiral. These results are due to differences in the proportion of reasoning used, which in turn shape the scientific validation characteristics adopted by the authors. The author of *Tafsir Ilmi Kemenag* bases validation, which is dominated by *bayānī* reasoning, on the opinions of exegetes and scholars. In contrast, Agus Purwanto constructs his validation, which is dominated by *burhānī* reasoning, through analysis of modern physics theories. The impact of the different proportions in the use of *bayānī* and *burhānī* reasoning is reflected in the depth of scientific interpretation, with *Nalar Ayat-Ayat Semesta* exhibiting a deeper level of scientific integration than *Tafsir Ilmi Kemenag*. Thus, al-Jābirī's typology of reasoning is not only useful for identifying the types of reasoning used in interpretation but can also be applied to observe the configuration or dominance among different types of reasoning in shaping the exegete's argumentative patterns.

Based on the study, to gain a more comprehensive understanding of Isrā' Mi'rāj, it is advised not to rely on a single source, but to compare different interpretations and approach them with clarity, critical thinking, and openness. Future research can expand the scope by including more themes from *Tafsir Ilmi Kemenag* and *Nalar Ayat-Ayat Semesta*, exploring different approaches, or comparing them with other tafsir works. This will help provide a more thorough understanding of the development of validation patterns in scientific interpretation.

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